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INSCRIBED PALMYRENE MONUMENTS IN THE MUSEUM OF THE SYRIAN PROTESTANT COLLEGE, BEIRUT.

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AND
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The decipherment of the following inscriptions is substantially that of Professor Porter, who also contributed some of the notes. The facsimile drawings were made by me from excellent squeezes furnished by him. [C. C. T.]



I.

Female bust.

אמבאי בת ברעא
זבדעתה
שנת 446
על גלגל

חבל אמבאי
בית ברעא
זבדעתה
שנת 446

*Alas! Ambai, the daughter of
Bar'a, [son of] Zabd'ateh. The
year 446 (= 134/135 A. D.).*

The name Ambai, presumably the shortened form of **אמחבל** (cf. the well-known Punic name **אמחבעל**) appears here for the first time.

The name **ברעא** is already known.

II.

Two busts, male and female, on one stone. The inscription at the base:¹

שלמת ונבולה בני מלכו בר נבולה חבל
צנה מצנה צ
נחלא אצל

שלמת ונבולה בני מלכו בר נבולה חבל

Selmat and Nebūla, the children of Māliku, son of Nebūla. Alas!

And the date, inscribed between the two heads:

צחא
תנח
שחא
וון
—
— 3333

בירה
קעין
שנה
490

*In the month QNIN of
the year 490 (= 179 A. D.).*

The Palmyrene proper name **שלמת** (fem.) is already known.

This first occurrence of the name **נבולה** is interesting. The Greek transcription **Νεβουλας** is found in the inscription discussed by Chabot in the *Journal asiatique*, 1898, pp. 69 sqq., and since then by several scholars. The Palmyrene name is there illegible. Clermont-Ganneau (*Recueil*, III, p. 163) proposed to restore **נבולהא** (*i. e.*, **נבר-להא**); in this he was opposed by Lidzbarski (*Ephemeris*, I, 83, bottom), who was right, it seems, in

¹ For the sake of convenience, the facsimile has been divided into three lines, although on the monument it is in one continuous line.

objecting to his restoration, but wrong in proposing to emend the Greek to *Νεβουννας*. The second element of the name נבר־לֵא is probably the shortened form of אֱלֹה, "god;" *cf.*, on the one hand, the name נבר־אֱלֹה, and, on the other hand, the names זבר־לֵא *Zαβδελᾶ*, תימלֵא (*Ephemeris*, I, p. 80, below), אִמְח־לֵהר, and אִמְח־לֵח; also אֱלֹה־בֵל *Ελαβηλος*, etc.

III.

Male bust. The inscription is illegible.

IV.

Female bust.

חמא
ברח
חלפתא
חבל

חמא
ברח
חלפתא
חבל

*Tamma, the daughter
of Halapta. Alas!*

Both names are now well known. See the Index to *Ephemeris*, I, and also II, 78 (No. 2).

V.

Male bust.

קוקה בר
שמעון
קוקה
חבל

קוקה בר
שמעון
קוקה
חבל

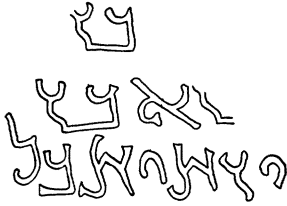
*Qōqah, the son of Šem'ōn;
son of Qōqah. Alas!*

The name קוקה occurs in several other Palmyrene inscriptions; see the references in Lidzbarski's *Ephemeris*, I, p. 366, top, and also No. 7 of this collection.

Instead of the ל of חבל the inscription seems to have ה or ז; a curious blunder.

VI.

Male bust. The inscription is damaged, so that only one name is legible.

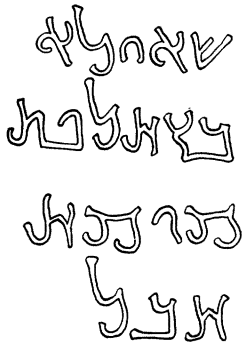


בר
 בְּדָא בר
 ירְהִי הַבֵּל

. . . ., the son of 'bda, son
 of Yarḥai. Alas!

VII.

Male bust.



שְׁאִילָא
 בר חַלְפָּת
 קוֹקָה
 הַבֵּל

Še'ila, the son of Halpat,
[son of] Qōqah. Alas!

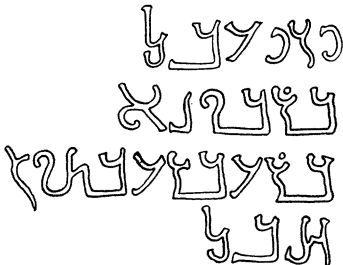
שְׁאִילָא, transcribed Σεελα, is already known.

The masc. proper name חַלְפָּת (without final א) occurs in a Palmyrene inscription published in 1898 by D. H. Müller (*Denkschriften der Kais. Akad. der Wiss. in Wien, Phil.-hist. Classe, XLVI, iii*). The form is queried by Lidzbarski, *Handbuch*, p. 501, but seems to be rendered certain by this inscription.

On the name קוֹקָה, see above, No. 5.

VIII.

Male bust.



יַדִּיעֵבֶל
 בר בּוֹנָא
 בר עַבְדֵּעַבְתּוֹן
 הַבֵּל

Yedi'bēl, the son of Bōnne,
son of 'Abd'abtōn. Alas!

The first two names are well known. The name in the third line looks like a diminutive of עבד-עבדת, which occurs frequently in Nabataean inscriptions.

IX.

Male bust. The inscription is no longer legible.

X.

Male bust. The inscription is an obvious forgery. The bust itself is genuine.

XI.

Bust of a woman, with the standing figure of a child behind the left shoulder.

אבנ
בתחירן
ברת
מלא

חבל
בתחירן
ברת
מלא

*Alas! Bathairān, the
daughter of Male.*

Between the two heads is the word

אחיה

אחיה
Her sister.

XII.

Female bust.

אבנ
שלום
ברת
אוש
אוש

חבל
שלום
ברת
אוש
אוש

*Alas! Šalōm, the daughter
of Auši, [son of] Auši.*

שלום, as a fem. proper name, is already known from one Palmyrene inscription; see the reference in Lidzbarski's *Handbuch*, s. v.

אושׁי (cf. the Nabataean אושו *Aussos*) is also known.

On the other side of the head is the date:

ררמנ
בתשרא
שנא
שנא
3333

יום 1
בתשרא
שנא
63

*The first day of Tišrī,
in the year [5]63 (= October,
251 A. D.).*

The י and ן of the word יום are made almost exactly alike; cf. the inscription published in the *Journal of the Am. Or. Society*, Vol. XXVI (1905), p. 105.

The spelling of Tišrī with final נ is remarkable. The squeeze shows the letter distinctly.

In the number of the year the hundreds are omitted. Judging from the type of the characters used in the inscription, it dates from the sixth century of the Seleucid era. But is there any other example of such an omission?

XIII.

Male bust.

מקימו
בר תימרשו
תימא
חבל
חבל
חבל

מקימו
בר תימרשו
תימא
חבל

*Moqimu, the son of
Taimaršu, [son of]
Taim'a. Alas!*

Note the ligature of the חי, in lines 2 and 3.

The name תימא, which occurs here for the first time, is probably an abbreviation of the well-known תימעמר.

XIV.

Male bust. The inscription is badly executed and somewhat damaged.

על נאמא	[צ]לם נרקס
בא שפא	בר שלמון
מאבא מאבא	מירקלא חבל
אבא אבא	די עבד לה
מאבא מאבא	חימא בר
מאבא מאבא	קלסטא
מאבא מאבא	אחא

Bust of NRQS, the son of Šalman(?), [son of] Marqelle (Alas!); which his brother Taima, son of Qalliste, made for him.

The name נרקס occurs here for the first time. Probably Narcissus *Nárkissos*? נרקס = *Narκαῖος* is already known; see Lidzb., *Handbuch*, p. 502; *Ephemeris*, I, pp. 205, 242.

The ending of the second line is quite indistinct, but it seems most likely that only one letter was written after the ב, and that that letter was ך.

The name מירקלא, = *Márκελλε*, Marcellus, is known from an inscription published by Dr. Spoer in Vol. XXV of the *Journal of the Am. Or. Society*, pp. 317 sq. It occurs also in No. 15, below.

The name קלסטא (apparently *Κάλλιστε*) occurs here for the first time.

XV.

Male bust.

מאבא מאבא	צלם מיענא
מאבא מאבא	בר חרי בורפא
מאבא מאבא	בר מירקלא
מאבא מאבא	חבל

Bust of Ma'na, the freedman of Bōrpa, son of Marqelle. Alas!

Ma'na has been known as a Nabataean proper name. The forms **מִנָּה**, **מִנְנִי**, and **מִנְנִי** are known from Palmyrene inscriptions.

On the name **מִרְקָלָא**, see above, No. 14.

I take the opportunity to add here the readings of a few Palmyrene inscriptions recently in the possession of the dealer Aziz Khayat, of New York City. They have now passed into other hands; I do not know where any one of them is to be found.

Those lettered A and B I myself saw and copied. The readings are all certain. For C and D I have tolerably good squeezes, furnished by the dealer. From these I have made the accompanying facsimiles. For E I have only drawings, sent me by Mr. Khayat. [C. C. T.]

A.

Male bust.

**גַּדְרָשׁוּ בִּר
מִלָּא בִּר
חַנְנִינָא
חַבְלָא**

*Gadaršu, the son of
Male, son of Ḥan-
nīna. Alas!*

The name Ḥannīna has heretofore been known from only one inscription; see *Ephemeris*, I, p. 347 C, and cf. also II, p. 79. It occurs also in two of the inscriptions, C and D, which here follow.

B.

Female bust.

**אֶקְמֵה בִּרְת
מִקֵּי חַבְלָא**

Aqme (Ἀκμή), the daughter of Maqqai. Alas!

Both names are known.

C.

**חַבְבָּא בִּתְ
חַנְנִינָא
חַבְבָּא**

**חַבְבָּא בִּת
חַנְנִינָא
חַבְלָא**

Ḥabba, the daughter of Ḥannīna. Alas!

A part of the letter **ת** in the **בת** is wanting in the squeeze. From the portion which is distinct it seems quite certain that the letter could not have been **ר**. On the use of **בת** (without **ר**) in this and similar cases, see the *Journ. Am. Or. Soc.*, XXV (1904), p. 321. It is not at all likely that a compound name, Bat-Ḥannīna, is intended.

D.

לעמי
דח גדב
אחת * *
חנינא
[י]רחי
חב

Of 'MDT, [the daughter
of] GRB * * , the wife of
Ḥannīna, [son of] [Y]arḥai.
Alas!

The name **עמדת** (or **עמרת**) is known only from one Nabataean inscription (Lidzb., *Handbuch*, s. v.).

The beginning of the third line is indistinct on the squeeze. Before the **א** stands a letter which is apparently **ל**, but might conceivably be **פ**. **י** and **ר** are also possibilities. Just before this are traces of another letter which probably formed the beginning of the line. The curved terminal stroke (if really original) suggests especially **צ** or **ק** or **ח**, but there are other possibilities.

The manner of beginning the inscription (with **ל**) is remarkable.

E.

Two inscriptions which contain the same three names.

(1)

חב
אברוק חבן [עג]
א ושלמת בנו[הי]

Alas!
'ABRŌQ, [the son of] ḤBN. ['Og-
g]a and Šelmat, [his] children.

(2)

חבל עגא
ושלמת בנ[י]
אברוק חבן

*Alas! 'Ogga and
Šelmat, the childr[en] of
'ABRŌQ [son of] ḤBN.*

The name אברוק (אברוק?) is the same one which occurs in the interesting inscription recently published by Littmann (*Semitic Inscriptions*, 1904, pp. 66 *sqq.*). The etymology and pronunciation of it are still quite problematic.

The name חבן has heretofore been known from a single Nabataean monument. In inscription (2) the drawing of the ח is defective, the letter looking more like ח; but in (1) it is plain.

The last two letters of lines 2 and 3 appear to be missing, in No. (1). The א of [א]עג is fairly distinct, and the drawing could hardly be that of any other letter. The ע in this name in No. (2) seems certain, and is ligatured with the following ג, but as the form of the letter as drawn is a little ambiguous I have marked it with a dot. The other letters of the inscriptions are all unmistakable.